

THE GOSPEL MESSENGER,

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FOR THE GOSPEL MESSENGER.

GRATITUDE, HUMILITY AND ZEAL.

Recommended in a Sermon, on the day (May 15) of the opening of the Temporary Church for St. Philip's Congregation, Charleston.

1 SAMUEL, VII. 12.—"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

On the Sunday on which our Church was burned, our school house, (which, through the liberality of our friends, under the good providence of God, had been purchased in 1831) afforded us a place for assembling, and thus the necessity of omitting our worship, even for a single day, was prevented. On Monday, at a large assembly of the members of the Corporation, it was resolved, with the concurrence of the Bishop, on some appointed day, to convene the congregation for religious reflection, humiliation and prayer—to re-build our Church as soon as practicable—and, in the mean time, to hold our services in the most convenient place that could be procured. The gratuitous use of several rooms was kindly tendered to us, and also one of the Methodist churches. The latter offer, as you know, we accepted for our Sunday services, while for our week-day services we were favoured by the loan of St. Stephen's Chapel, and thus for three months, Christian charity has provided our religious society with a home. It was a favour which we might not have felt ourselves at liberty to ask for; and the offer must have been suggested by a considerate and deep sympathy, which does equal honor to the head and the heart of those who made it. "A friend in need is a friend indeed;" and as we can never forget the beneficial kindness, so I trust we shall be always ready to meet the obligation which it lays us under, of making, as opportunity may offer, a suitable return. Propriety, which forbade us to impose, or seem to impose, on the kindness of our friends—the convenience of our Sunday School, and of a majority of our members, to whose residence this spot is more central than almost any other—the cherished associations connected with the

precious graves of our fathers and friends—this field, planted so thickly with “the seeds of immortality”—this ground, in which we expect our own bodies to rest, awaiting, as we humbly hope, a joyful resurrection—the neighborhood of our fallen temple, instructing us most impressively and usefully, by its ruins—the admonition not to let it lie waste, which is best conveyed by having the melancholy spectacle frequently, and at our most solemn moments before us; and in particular, the importance of having our place of worship and instruction sufficiently large to contain the whole congregation, and to allow the members of the same family to be together, in their own appropriated seats, so that at a glance the whole circle may be seen to be present; an arrangement affectingly monitory to each of them, and to all who see them so seated and so employed—such were the considerations which led to the erection of this unadorned house. It has been built in less than six weeks; and there has been provided for, by gift, more than half of its cost. This undertaking has not in the least interfered with the contributions, or relaxed the efforts for the re-building of our Church. It ought not to have, and there is no reason to believe, that it will have any such effect hereafter. The measures for that important object, in which every one of us must continue to feel a deep interest, are in progress; and though the subscription is not yet sufficient, nor its amount as large as might have been reasonably expected, (tho’ some individuals have set an example worthy of themselves and the cause) yet we have good hope, and it should be the subject of our earnest and constant prayers, that wisdom, and action, and liberality in relation to it may abound more and more, and that in God’s good time we shall be able to announce, that his house has arisen from its ashes in all its ancient dignity and beauty! Brethren, have I invited you to this prospect, and the retrospect of our recent circumstances, in a spirit of boasting, or to supply aliment for pride? No, no; “Not unto us, O Lord, not unto us, but to thy name” we would give the “glory for thy mercy, and for thy truth’s sake.” It was thy word which taught thy people “in the day of adversity to consider; to humble themselves under the mighty hand of God;” to pray for consolation and direction, and sanctification; and to keep under dependency, after the manner of the man after thine own heart; “Why art thou cast down, O my soul, and why art thou disquieted within me, hope thou in God, for I shall yet praise him for the help of his countenance.” It was thy spirit which strengthened them in the day of sorrow and perplexity; and inclined and enabled them to feel, to resolve, to act, to give their services and money, in any degree, as the occasion demanded. It was thy good providence, which many years ago, by anticipation, mitigated our calamity so far as respects our heavy pecuniary loss, and caused

that endowment* which now so essentially aids us in sustaining our institutions—and to the same kind overruling providence, we must ascribe the ability, whether of genius or skill, learning or science, action or generosity, which has been put forth for our relief. Whether we look at the past or the future, let gratitude to God, through Jesus Christ our Lord, (for whose sake, alone, sinful men have any consolations, or enjoyments, or hopes) be the prevailing emotion. Let us recognize the divine providence and grace here, as to this tabernacle; and there, as to whatever has been done for that temple, or may be done; and acknowledge that men and money are only his instruments. "The silver is mine and the gold is mine, saith the Lord of Hosts." I have invited you to review the divine merciful dealings with us, in order to enkindle your pious gratitude, and enliven your thanksgiving and hymns of praise and adoration. My purpose is to assist you in meditating on the goodness of the Lord, and to unite with you as Samuel with the people of Israel, when he erected his Ebenezer—his monument to the honor of God, saying "hitherto hath the Lord helped us."

Another purpose, in reference to which you are invited to this retrospect of the late divine mercies to us, is to caution you against a state of mind not unusual, under circumstances like ours. In the day of his trouble, Hezekiah was penitent and humble, but when prosperity returned he lost sight of his dependence upon God, and his conduct unequivocally spake—Lo! my genius or industry hath gotten me this wealth;—he "rendered (we are told) not again according to the benefit done unto him, for his heart was lifted up; therefore there was wrath upon him." Looking to this malign influence of prosperity, Agur's prayer is "feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord." Experience and observation show, that however deeply humbled by calamity a man may have been, so soon as the tide begins to turn in his favor, thoughts like these (alas, the depravity of our ruined nature!) are too apt to rise in his mind: I have an antean spirit, not to be crushed, or even greatly depressed by adverse circumstances. I do not yield to misfortune, but boldly withstand it, and I am now rising above it, and in due season will completely triumph over it. May divine grace save us, my brethren, from such reflections, as absurd as they are impious. The maxim "do not yield to misfor-

* In 1698, Mrs. Afra Coming gave for the support of the Minister of St. Philip's Church and his successors forever, seventeen acres of land. (now divided between St Michael and St. Philip's Churches) situated in St. Philip, Coming, George, Wentworth, and Beaufain-streets. In the deed she says she is moved thereto "as well for and in consideration of the love and duty I have for and owe to the Church of which I profess to be a daughter, as to promote and encourage so good and charitable a work as the particular maintenance of a Minister of the Church of England in Charleston, South-Carolina."

tunes, but withstand them boldly," is from the school of heathenism. No Christian can adopt it without qualifying it, by acknowledging his dependence on an overruling providence; and on the grace of God, to enable him to bear with fortitude, and to act with resolution, and energy, and perseverance. Let us beware of self-complacency in the review of the past; and of self-dependence in reference to the future. In one word, let us beware of pride. Say not in thine heart, my own power hath sustained me, extricated me, and opened for me the vista of happy days, but remember now and always "the Lord thy God, for it is he that giveth thee power."

We may also be usefully cautioned against that relaxation of zeal and effort, not unusual after a period of excitement, and of more than ordinary exertion. Such a remission of interest and correspondent action on our part, may perhaps assume the plea in its defence, that in this humble building, we can have all the essential spiritual advantages, for securing which churches are erected. It was the fear of such suggestions, which led some of our friends to question the expediency of providing a temporary building. It may be said by some, we now have our own Church sufficiently large for the whole congregation. Here are the font, the altar, the prayers, the lessons, the exhortations, the "communion of Saints" with their God, and with each other, the same advantages (the organ excepted) as in our departed Church, or as they will be in any one we may erect. Why then not be contented? Why not regard this as a permanent, not a temporary Church, a temple, not a tabernacle? Why should we incur the expense of a commodious and sightly Church, and not prefer to appropriate our means in some other way, for the advancement of the cause of our Redeemer? This question is thus brought forward variously, and in full, for the purpose of meeting it in all its strength, and deliberately. In the first place, then, this answer is given: God's wisdom is better than man's, and that wisdom, as we shall show, has settled the question. We are in the situation of the Hebrews, while in their tabernacle, and of the early Christians, (the Apostles, the brethren, and the holy women) as yet worshipping in their room. They were within that promise "Where two or three are gathered together in my name, there am I in the midst of them." Their simple place of meeting was "none other but the house of God and the gate of heaven." They had the opportunity for baptism, worship, divine instruction, holy communion, and might truly have said, we are shown "the father, and it sufficeth" us. And yet, the Hebrews, as soon as circumstances permitted, erected the most magnificent of temples, with which, indeed, for magnitude and splendour, no building on this earth, in any age, can be compared; and the early Christians, as soon as the days of their

adversity were ended, and the wealthy and the honored became their fellow disciples, followed the example of their ancient brethren in the faith, ceased to hold their worship in the "upper room," and caused to be built suitable separated edifices. But was this proceeding the suggestion alone of human wisdom and natural feeling? No, it was divine wisdom itself which declared that David did "well," because it was in his heart to build an house unto the name of God—and directed Solomon to send far and near for the best materials and the most skilful artificers, and to spare neither thought, nor labour, nor expense, for the accomplishment of that purpose. When Solomon's temple had been destroyed, it was the same divine wisdom which "charged" King Cyrus to re-build it; and "stirred up" his "spirit" (for so expressly we read) to issue the proclamation, calling upon the people of Israel to select suitable workmen, and on the men of his place (that is, the rest of the community other than the Hebrews) to "help with silver and with gold, and with goods for the house of God that is in Jerusalem." It was under divine inspiration that the prophet Haggai reproved the Jews for the preference given to their private dwellings thus: "Is it a time for you, O ye to dwell in your ceiled houses, and this house (that is, the Lord's) lie waste." And it was in the like pious frame of mind, suggested, doubtless, by the same holy spirit of God, that David reproved himself: "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains." It was under the influence of the same principles, of a supreme reverence for God, (forbidding any action that might seem to imply any the least deficiency in that profound reverence) and of a gratitude which recognized the divine benefactor as entitled to the most valuable oblation, that David said, "I will not offer burnt offerings without cost—neither will I offer unto the Lord my God of that which cost me nothing." In the same spirit, were the injunctions to offer only clean animals, and that the lamb should be "without blemish." "Out of all your gifts ye shall offer every heave offering of the Lord of all the best thereof." These scriptural precedents, (manifesting the mind of our supreme Governor on the subject before us) were a guide to the early Christians; and they should be so to Christians of all countries, and in every age. They preclude all arguments as to the expediency of consecrating to the service of God, genius and taste, and wealth, in the erection of elegant and magnificent Churches.

But, in the second place, we take occasion to remark, that all the advantages of a Church cannot be had as well in one sort of building as in another. The contrary opinion overlooks the influence of association, and the fact, that the understanding and the affections may be addressed through the eyes. The uneducated class of adults, and young children often

can be addressed only in that way, and always are so, most efficaciously. Hence, (God hath so ordered it) men are to be instructed and moved as by words, so also by sacraments. Hence, our Church, (following the divine method of teaching and inciting) has appointed not only lessons, but also fasts and festival solemnities, the latter being outward and visible signs of the truths inculcated by words, in her liturgy, and other formularies. Hence in our Consecration office, the reasons for erecting houses for the public worship of God, and separating them from all common uses, are declared to be "to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service." We cannot doubt, that it was in reference to these effects, this greater reference, this increased devotion and humility, that the Almighty directed, as we have seen, the temple to supersede the tabernacle; and the second as well as the first temple of the Jews to be such noble, costly edifices as they were. Whether it be owing to an improved acquaintance with the holy Scriptures, or to common sense, and natural feeling triumphing over prejudice and narrow views, need not be inquired; but the fact is undeniable, that no Christian society, one alone excepted, (however strenuously it may have opposed the erection of an expensive Church,) has been long contented with a plain one, or persevered in opposing the general sense, and rejecting the general practice of christendom on this point.

A Church of architectural excellence will be noticed, and must remind the spectator of its sacred purpose, and of his interest in that purpose, and thus it fosters in the community pious thoughts, admonishes the negligent, and animates the best hearts. As a fine building for a charitable purpose, (an orphan-house, for example,) promotes charity, so such a building for the worship of God and religious instruction, must (even considered as a mere monument or beacon) promote piety. An appropriately magnificent Church invites, and they who came to look may remain to pray, and to inquire, "What shall we do to be saved?" It awakens in those within its walls, suitable ideas and feelings; checks the wandering of the mind and the coldness of the heart; and prevents those grovelling sentiments, as to the divinity and the eternal world, which are at the foundation of disorderly proceedings in the Christian assembly so called, and which both afflict the sober-minded Christian, while they disgust and repel the unbeliever. We repeat, then, that he who thinks the house of God need be nothing more than a mere shelter; and denies the utility of making it conform in appearance, in some degree, to Solomon's temple, or to those churches in erecting which, genius and art were consulted, and wealth not spared, contradicts the general sense of mankind,

the well-established principles of human nature, and, what is of more consequence, the wisdom of God. Such a man, emphatically, is wise above what is written in the word of God.

Let me say, then, my brethren, you owe it to yourselves and your children, to your and their highest interests, better instruction and incitement, not to relax, in the least, your efforts and liberality in the design to re-build your Church, in a style of appropriate grandeur and beauty. You owe it to the memory of your fathers, not to seem to declare, that you disapprove of their enlarged views and liberal contributions in relation to the house of God, and the offices thereof, in the advantages of which it was your privilege to participate for so many years. You owe it to the community of this city, to restore this symbol of pure religion, and beacon of immortality; and to the country at large, not to discountenance (so far as your example may do so) the erection of noble churches, and not to encourage the heresy and the schism, which prefer to meet for worship out of a church; or in any sort of one. You owe it to God, your father, redeemer, and sanctifier, to honor him with your substance, as with your lips, so by your conduct; as by your services, so also by the self-denial which a liberal gift implies. A congregation having few members and small resources, should be contented with a plain church; but, if they who have the ability to procure a better one do not, they are justly liable to the reproach which is constantly addressed to them by their own ceiled apartments, ornamented walls, and magnificent porticos. As David's desire to substitute for the tabernacle a temple of durable and costly materials and workmanship, and the efforts of Solomon, and Cyrus, and Ezra, and Nehemiah, in reference to a like purpose, were divinely approved; so will yours be, if your motive, like theirs, is to do homage to God, and good to your own souls, and those of your fellow men—to make the sublime and beautiful in art subserve the cause of the divine glory, and human salvation, by awakening and animating devotion in the heart. But it becomes us to be jealous of our motives in this undertaking—to examine them impartially and thoroughly—to beware that the love for show, vanity and pride are not governing, or in any degree influencing us. Are we following those precepts and examples of holy Scripture, which so plainly teach that the best of houses should be consecrated to religion; or are we following the dictates of some earthly consideration, and some evil passion? They are facts which must fill our hearts with gratitude and gladness, whenever we reflect on them, that the noblest edifice in this our city, beyond all question, is a church, and the next, most remarkable in its appearance, is that consecrated to the most interesting of charities, our orphan-house. May the claims of piety and charity be ever recognized among us in this significant manner. May

the day never arrive, when our fellow citizens shall be sparing in their appropriations for churches, and those kindred edifices, hospitals and alms-houses ; that they may have the more to lavish on their private dwellings. If universal righteousness prevailed, the edifices on our earth would be more or less imposing, according to their uses. The houses of God would, of course, be most magnificent—the houses for the relief of suffering humanity would be grand—the private dwelling would be comparatively small, plain, and unnoticed. The eye would determine, at a glance, the purposes to which each building was designated.

Brethren, "One thing is needful ; what is a man profited if he gain the whole world and lose his soul." Let these opinions be cordially and constantly held by us, and they will of course be manifested by our lips, our lives, our services, and sacrifices in the cause of God, and I add the comparative appearance of the house of God. But while we very properly attend to this outward matter, let us be especially solicitous, and do all that in us lies, that the temple of God may be erected in our hearts, for it is the promise of our Lord, "If a man love me, my father will love him, and we will come unto him and make our abode with him." "Know ye not, Christians, that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." "The holy spirit will flee deceit, and will not abide when unrighteousness cometh in." The houses for worship are but means for the erection and improvement of the temple in the heart, for inviting the holy spirit of God to enter and abide there, and for the founding and fostering the faith in the Lord Jesus Christ essential to our salvation, and the virtues, the piety, the love of man, and the sobriety which are inseparable from a true faith, whereby men adorn the doctrine of God their Saviour in all things. I exhort you, then, brethren, to "believe in the Lord Jesus Christ," to "continue in this faith grounded and settled," and to present yourselves, your souls and bodies a reasonable, holy and living sacrifice unto the Lord your God." A vital faith, a faith which worketh by love, deeply rooted in the heart, and manifested in the life, will secure to you the peace of God, which passeth all understanding, and carry you over the waves of this troublesome world, to the haven where you would be, into the glorious temple not made with hands, which hath no need of the sun to shine in it, for the glory of God doth lighten it, and the lamb is the light thereof. There you shall be ever with the Lord, in communion with perfect Saints ; without sin, without sorrow, without fear, and ineffably happy, for eye hath not seen nor ear heard, neither hath it entered into the mind to conceive of the blessings which are

prepared above for those who love God. If you find great satisfaction here as it were looking towards heaven, how much more when you shall have come to Mount Zion, and to an innumerable company of angels, and to the general assembly and church of the first born, and to God the judge of all, and to Jesus the Mediator.

FOR THE GOSPEL MESSENGER.

Messrs. Editors.—You will gratify some of your readers by the publication of the following extracts from two discourses on a late interesting occasion, which, by particular request, have been kindly furnished.

“And let us who set some value on the opportunities of hearing the gospel, be guarded against the misimprovement of them. The vacant seat, the listless ear, the faithless memory, the cold formality, the unreformed life, will all be loud and swift witnesses against us and cry for correction in the ears of him who hath said, ‘Holiness becometh my house forever.’ And there is a tendency, brethren, in all our minds to substitute the decent solemnities of a long established worship for the spirituality of devotion, and tacitly to attach more importance to the association connected with the place of solemn assembly than to the presence and approbation of the great inhabitant. In the temples of God, whose consecrated walls, and loved memorials, and hallowed services connect what is venerable in his worship with what is endeared in the recollections of a pious ancestry, there is a feeling of awe, the mere result of natural causes, which may be mistaken for devotion. Within a sanctuary thus circumstanced there may be heard, indeed, the frequent voices of men and women in the language of supplication and praise, but there may be no response of power and grace from on high, there may grow up an attachment to the place which nought but death could sever, and no restless inextinguishable longing for acceptance and communion with God. And will not God see this and be offended? Must he not rescue his ordinances from perversion, his house from profanation, and his people from the guilt and ruin of idolatry? If there be in us an approach to such abuse of his institutions, would it not be just in him to seal up our bibles, burn our churches, hide our pastors from our eyes, and say to us as to the idolatrous Jews in Egypt, that no man of Judah should ever call upon his name.

These ideas, brethren, should receive an increased measure of our attention from the events of this solemn morning. This moment a large and respectable congregation hitherto occupying the oldest edifice for the worship of God in this city mourns

over its smouldering ruins. "The holy and beautiful house in which their fathers praised God is burned with fire and all their pleasant things are laid waste." The morning that should have thrown wide its consecrated portals to the multitude that kept holy day, has dawned upon them disconsolate, dispersed and smitten. Afflicted people! May the Comforter, who only can comfort your souls, be near to you in this hour of your trouble and grant you the sanctified uses of a dispensation so sudden and so severe.

But the associations connected with this building have given the whole community a feeling of personal interest in it, and the voice of this providence is addressed to us. Take from it, brethren, a lesson of the value of your privileges. Do not oblige our heavenly Father to teach you their worth by taking them away. While yet the house of God is standing, and ere your eyes have grown dim, or the lamp have gone out in the temple, or the guilt of long neglect have laid you down in a spiritual slumber, from which only the conflagration of a world shall awake you, listen to the voice of sovereign mercy—*believe, repent, obey and live.*"

"The recent fiery catastrophe presents some features of peculiarity, and addresses the inhabitants of our city, and especially the worshippers in our churches, in language of affecting solemnity. In former years our community has been visited with desolations by the fiery element, far more extensive, and with individual losses incomparably more general as well as more distressing, than were experienced a week ago. But *when*, before, has one temple of the living God been laid in ashes and another been placed in jeopardy of the same desolating calamity? Our sanctuaries, until now, have been uniformly spared, even when whole streets and entire squares have become a mass of indiscriminate undistinguished ruin. But this can be asserted with truth no longer. One sacred edifice, valuable for its venerable antiquity, its capacious dimensions, its peculiar architecture, and its interesting monumental memorials, has vanished from our sight. And the spacious, commodious, expensive, and comparatively new holy structure, in which we are now convened, had well nigh been involved in the same destructive fate. Is the Lord angry with the churches, that he has swept them in part, and in part threatened to sweep them with "the besom of destruction?" There is something striking and affecting in the fact, that, in the late conflagration, hardly a building that has been consumed is worthy to be noted, save the sanctuary of Jehovah's worship, that became the prey of the merciless and devouring element. The loss of the various individual sufferers is, indeed, keenly distressing to themselves, as being in most ca-

ses, probably, the loss of their little all; but, so far as the community is concerned, the destruction of the edifice in question seems to be regarded as the most absorbing and engrossing consideration. Other buildings, now lying in the ashes of their own destruction, may be replaced by the hand of skill and by the industry of the artificer, and be even more welcome to their possessors or their tenants, than were those in whose place they are substituted. But what architect can restore the thousand interesting personal and public associations that had been accumulating during successive ages upon the sacred structure, now no longer visible to mortal eyes?

Another observable fact in the recent dispensation of divine providence, is, that the conflagration is stated to have originated in a spot characterized as a moral nuisance, and appropriated to the exhibition of degradation and the commission of crime. It commenced in a habitation signalized by deeds acceptable to the prince of darkness; it terminated in a structure erected to the God of heaven, and consecrated to purposes of public devotion. And then the additional circumstance, that by the ordering of providence this calamity should have occurred on the morning of the holy sabbath, contributes to increase the propensity one naturally feels, to contemplate this event in particular connection with religious considerations.

We are in the habit, in other cases, of regarding coincidences of this kind with particular attention, and, provided such a habit does not degenerate into superstition, some good purposes may be answered by its qualified indulgence. Has not the religious community taken too little interest, and felt too feebly its responsibility, in reference to the corrupting and demoralizing establishments that exist, and continue, in too flourishing a state in the midst of us. The great temperance movement in our land, which promises to be the grand redeeming principle in our nation, and among the brightest symptoms of its rescue from destruction—oh! how little impression comparatively has it made in this city! to how small an extent have the leading men in our community, and even the members of churches, lent it their countenance, their patronage and their aid! And yet the vice, at whose entire extirpation from our land this agency aims its deadly blow, stands in intimate connection with every other vice, and is the parent or the fore-runner of three-fourths of the pauperism, the disease, the expenditure, the misery and the crime which overspread our land. O let the churches in this city, if other portions of the community will not do it, look at this great subject with more intense interest, and lay hold of it with a stronger and much more efficient grasp. And while that church in our city, upon which the recent catastrophe has most heavily fallen, is under obligation to regard and improve the dispensation

of which they are the more immediate subjects—and while it ought to be a ground of general gratulation and satisfaction, that they did appropriate, last week, a day to “reflection, humiliation and prayer,” it surely becomes us, my brethren, to contemplate, with gratitude, the merciful hand of God outstretched for our protection. The Lord’s hand was lifted up in the way of menace, over ourselves, too; but through his tender compassion, the stroke which seriously threatened, was held back from falling on us;—“Not unto us, O Lord, not unto us, but unto thy name, be all the glory, for thy mercy, and for thy truth’s sake.”

In the aspect of the community during the last week, there was something awfully and alarmingly ominous. Who would have thought, that immediately after so solemn a providence, there should have been exhibited such an unusual amount of dissipation, profaneness, gambling and various other excesses, as signalized that period of sin and folly. Common decency, one would have supposed, might have sufficed to impose some restraint; but common decency seems to have been as effectually set aside as religious principle. “Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?”

FOR THE GOSPEL MESSENGER.

A BRIEF MEMOIR

OF AN INTERESTING AND INTELLIGENT CHILD;

BY A LADY, FORMERLY A RESIDENT OF CHARLESTON.

Written immediately after hearing of the destruction of St. Philip’s Church, with which the recollection of the subject of this little sketch was intimately associated in her mind.

“Out of the mouths of babes and sucklings Thou hast perfected praise.”—St. Matt. xxi. : 6.

This little memoir is affectionately inscribed to the near relative, and favourite playmate of one, who still lives in the hearts of those who loved her. United in the closest ties of companionship, the small difference of years had no other effect than that of producing the deference that might be due to an elder sister’s guardian care. Both were attacked at the same time with the same disease, which was the mandate to recall one to the presence of her Creator, while the other was permitted still to remain a labourer in the vineyard of the Lord. She is now a mother; may the perusal of the following sheets stimulate her watchfulness, and increase her efforts, so to nurture the young plants committed to her charge, that at the last great day, when we shall be required to give an account of our stewardship, she may be enabled to say, with joyful triumph—“behold me, Lord! with the children thou hast given me.”

The history of a child, whose short life had not attained to the extent of five years, can have little attraction for the generality

of persons, yet it is full of interest to those who love to contemplate these human blossoms in the early morning of their existence; who delight to watch the dawn of that intellect which has been given to man alone, of all created beings; and to trace the gradual expansion of mind, as it awakes to the perception of its powers, collects its strength, and prepares for that full developement of its faculties which is to place him but a little lower than the angels in his attributes and capacities.

There are few objects in nature that present more numerous varieties to the investigation of the curious, than the human species; and the earlier stages of existence offer countless indications of future character and temperament, to the eye of the accurate observer, which the careless and superficial would pass unnoticed. Perhaps the precocity of intellect, which is looked on as the evidence of genius, is seldom prized beyond the little circle, whose tenderest affections are enchained by the cherished objects of their heart's best and fairest hopes; but by them, each treasured word is dwelt on with wondering delight; and the voice of fond, parental prophecy, is ready to predict a long career of honour and usefulness for the gifted darling, whose dimpling smiles and infantine graces bespeak a more than ordinary degree of intelligence. Every family boasts its own chapter of chronicles, and the deeds and sayings of each petted child—"are they not written there?" But such testimony we do not always admit as undoubted; and though we listen with good natured indulgence, the smile of incredulity often betrays our idea of the partial nature of the evidence. But there are some few among the number, worthy of being rescued from the oblivion to which we willingly condemn the mass of such details. Some bright exceptions, which do not rest their claims to pre-eminence on the vanity of parents, or the blind partiality of friends; and when death has set his seal on the fair promise of the future, and withered the sweet blossom, which we hoped would ripen into the choicest fruits of virtue, may it not be permitted to preserve a little longer on earth the memory of what was once so pleasant to us? Not only as a consolation for the wounds of our own sorrowing hearts, but as an example of all that was good and lovely. Surely children, particularly children of the same family, may be stimulated to follow in the paths of duty and obedience, by learning that one of their little band has passed on before them, in the way of holiness, and has entered into the company of angels, perchance from their heavenly habitations may look on them, with guardian care, ready to offer the pure incense of their young hearts at the throne of him who has said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The subject of this notice was born near Charleston, S. C., on the 4th of Oct. 1812, and died on the 20th of Sept. 1817.—Thus early did it please Him, who doeth all things wisely, to deprive her parents of their dearest earthly blessing.

It has been said, "all more than common menaceth an end"—and many, who were subject to the influence of superstitious feelings, did not hesitate to express their apprehensions, that early ripe for immortality, she would not be permitted long to remain in the thralldom of the fleshy tabernacle. The treasure was contained in an earthen vessel, and while we admired its beauty we were painfully sensible of its fragility; and soon these fatal presentiments were verified. The destroying angel, whose uplifted hand wielded the scourge which desolated so many house-holds, taking his victims from the very hearts where they were enshrined, covering the devoted city with gloom, and filling its streets with sounds of lamentation and mourning—this unsparing messenger of wo summoned her, among other infant heirs of eternal glory, to join the choir of ministering angels, which surround the throne of the Lamb. Their spirits were called into his immediate presence before the temptations of the world had sullied the gloss of their souls. In mercy they were removed, ere they had been enslaved by sin, or touched by sorrow.

The character of this lovely child, and it is not improper to use the expression in speaking of her, may be drawn from a few lines, extracted from a little poem, written by one who knew and loved her, and addressed to a child of the same age:

"Be thine her early excellence,
Good humour, meek intelligence,
Unblemished truth and pious trust,
Obedience rare and actions just.
In infant days 'twas her's to show
Graces that from long culture grow.
Each look, each word possessed a charm,
To cheer the dull, the cold to warm."

Her person was delicately formed, and she was remarkable for the ease and grace of her movements. In her disposition there was an uncommon union of gentleness with vivacity, and her most exuberant gaiety was instantly checked by any thing that awakened her sensibility. Until she had reached the age of three, she differed little from the generality of children of that age, except in being exceedingly docile and good humoured—never either capricious or irritable. As soon as she could evince her comprehension of what was said to her, she showed an intuitive obedience to the wishes of her parents, and I believe very few occasions, during the brief span of her mortal life, called for the language of reprehension, or the frown of displeasure. At the age of two years, I have known her sit perfectly silent for

an hour at a time, while her father was reading aloud. With her little fingers imitating the motions of her mother's hand, she would put in and pull out her needle with the gravity of an accomplished needle-woman, and no temptation or encouragement could induce her to make the slightest disturbance when she had been bidden to be still. Her memory was accurate and retentive, as an instance I am about to narrate will prove. She was the idol of her grandfather—and she repaid his unbounded fondness with all the fervor of her young affections. It was beautiful to see the sweet communion that existed between them, and to observe how perfectly these, seemingly, dissimilar companions harmonized in their feelings and amusements. One Christmas eve (she had then completed her third year) she made one of a joyous group which crowded round the blazing fire; the "yew log," sent up its cheerful flame, and the merry laugh resounded through the hall. The tale and the jest went round, and each of the young party was called on in turn to contribute something to the general amusement. The darling, sat on her favorite seat, her grandfather's knee, and he, pressing her fondly to his bosom, remarked, that in another year he would expect her to repeat some pretty verses for him. "I don't know any verses," was the immediate reply, "I only know Aunt Jane's prayer; but I will say that for you now," and sliding from his lap she fell on her knees, and bending her chesnut head reverentially on her clasped hands, in a low distinct voice, she repeated the sublime and comprehensive petition which the blessed Saviour taught his disciples. Every sound, save that, was hushed in that wide room, and a solemn stillness pervaded the apartment, which, but a moment before, had re-echoed to the shout of glee. The old man leaned down, and kissed the fair forehead of the kneeling child. He laid his hands upon her glossy curls and blessed her, then raised her to his bosom and wept. When the emotions excited by this little scene had, in some degree, subsided, she was asked who had taught her that prayer, and why she called it her Aunt Jane's. She said, in answer, no one had taught her, but that she heard her Aunt repeat it, morning and evening, to the elder children, and for that reason, as she knew no name for it, she had called it hers. Previous to this period her mother had thought her too young to commence her religious education, but following up the intimation so affectingly given, that the ground was ready for the good seed; no time was lost in explaining the commandments, and she accomplished the arduous undertaking of learning them perfectly, before she could read, and at the return of her fourth birth-day she joined in the number of those who were publicly catechized and instructed in St. Michael's Church, Charleston, by the Right Reverend Theodore Dehon; then, Bishop of the Diocese.

During the preceding summer, she suffered exceedingly from a severe and dangerous illness, and the submissive gentleness with which she endured the disagreeable and painful, though necessary means of cure, was truly surprising. She felt even then that the "chastising was from God." On her recovery a friend of her mother's, who had presented her with a small book of infant hymns, came to see her, and inquired if she had learned any of them. She excused herself on the score of sickness, for being able to repeat but one—a "thanksgiving for recovered health," which she recited in the most feeling and intelligent manner—

"He healed me that I should not die;
And took my pains away."

"He healed me, ma'am, when I had that very bad sore throat, and took my pains away, for now I am quite well again." Her eager desire for information, and the profound and grateful attention with which she received instruction, made it a pleasure and a privilege to teach her, and the dear friends who regarded her with a tenderness and intensity of feeling, secondary, only, to a mother's absorbing affection, daily rejoiced to add to her little store of knowledge. The facility with which she acquired the rudiments of education, now that they refer to it, and contrast her with others, fills them with admiration, though at the time it excited no astonishment; for all that was wonderful in the early acquisitions of this interesting little girl, was unnoticed in the delight caused by the maturity of a mind, which evinced powers of intellect and a depth of observation often vainly sought at an age far more advanced; yet the lovely graces of the infant were not lost in this premature expansion of her mind. There was no formality, no parrotism, nothing of the over-taught pedantic exhibition of womanly airs, and superior learning. She was altogether the child, simple, caressing, ingenuous, ready for every sport, and claiming the participation of all around in her frolicsome gaiety. Every look beamed with the capacity for loving, and every action showed her entire reliance on the love of others. I have said she was graceful in her person, and lovely, O how lovely in her features and expression. There was something about her not to be described, though it was always felt, something "than beauty dearer," which irresistibly drew all hearts to her. The varied play of her angelic countenance told, without the aid of words, the pure thoughts which filled her little heart, and the quick changes of her looks, could only be equalled by the vivacity of her movements, and the volatility of her spirits.

(To be continued.)

FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR.*

Lecture VIII.—The Evidences of Christianity.—Prophecy.

The argument from prophecy, in a few words, is this : The faculty of, not merely, omniscience or knowing *whatever is*, but of pre-knowledge, or knowing what *is to be*, is indisputably a prerogative of the divine nature. Although the power of looking into futurity has been possessed by some men, they have never claimed it as inherent, but as derived from the great Supreme. The man, then, who exercises this power of prophecy, must be a messenger from God, and he may justly claim attention to his messages in virtue of this evidence that he speaks not of himself, but is sent from God. A prophecy is a miracle to those who witness its fulfillment, and to such persons it is a more satisfactory evidence than any miracle can be which they have not witnessed, which they acknowledge on the testimony of others. It is to this difference, most probably, that St. Peter alludes when he says "We have also a more sure word of prophecy." He had been speaking of that very remarkable miracle, the transfiguration of our Lord on the Mount, and thus he appears to have regarded prophecy as a more satisfactory evidence of our holy religion, than even that great miracle. It is not necessary to inquire into the grounds of this superiority, and it is merely adverted to as a consideration enforcing the claim which the prophecies have on our study and our pious gratitude. That the prophecies in holy Scripture are true prophecies, that is, were written before the event, and so exactly fulfilled as to leave no room for the opinion that they were only fortunate conjectures, is evident from the facts that the Old Testament which contains them was in the keeping of the Jews, who, being inimical to Christianity, had every motive to suppress or alter them, and that the dates of the writings which contain these predictions, and the dates of the events by which they are accomplished are as well settled as any points in chronology. The force of the argument will be best received by quoting some of these predictions, and then referring briefly to history and to our own observation. Turn to Deut'y. xxviii. 52, 53, 57. Unlike the ancient heathen oracles which admitted of being fulfilled in more than one way, nothing can be more particular and even minute than these statements, which describe not the past but the future. "It was fulfilled (I quote from Newton†) about six hundred years after the time of Moses among the Israelites, when Samaria was

* See Gospel Messenger, March, 1835. † Vol. I, p. 117, octavo edition.

besieged by the king of Syria, and two women agreed together, the one to give up her son to be boiled and eaten to-day, and the other to deliver up her son to be dressed and eaten to-morrow, and one of them was eaten accordingly. (2 Kings, vi. 28, 29.) It was fulfilled again about nine hundred years after the time of Moses among the Jews, in the siege of Jerusalem, before the Babylonish captivity, and Baruch thus expresseth it, (ii. 1,) &c: "The Lord hath made good his word, which he pronounced against us, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the flesh of his own son, and the flesh of his own daughter:" and Jeremiah thus laments it in his Lamentations, (iv. 10.) "The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people." And again it was fulfilled above fifteen hundred years after the time of Moses, in the last siege of Jerusalem by Titus, and we read in Josephus, particularly, of a noble woman's killing and eating her own sucking child. Moses saith, "The tender and delicate woman among you,* who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness; and there cannot be a more natural and lively description of a woman, who was, according to Josephus, illustrious for her family and riches. Moses saith, "she shall eat them for want of all things: and according to Josephus, she had been plundered of all her substance and provisions by the tyrants and soldiers. Moses saith, that she should do it secretly: and according to Josephus, when she had boiled and eaten half, she covered up the rest, and kept it for another time. At so many different times and distant periods hath this prophecy been fulfilled; and one would have thought that such distress and horror had almost transcended imagination, and much less that any person could certainly have foreseen and foretold it." Turn now to verses 37 and 64. For the truth of the following remarks we rest not on the general credibility of history, but on our own personal observation. We of this generation, of this country, are witnesses, in common with men of other times and countries, of the fulfilment of the predicted facts. "Since (says Horne*) the destruction of Jerusalem they have been scattered among all nations, among whom they have found no ease, nor have the soles of their feet had rest; they have been oppressed and spoiled ever more; yet, notwithstanding all their oppressions, they have still continued a separate people, without incorporating with the natives; and they have become an astonishment and a bye-word among all the nations, whither they have been carried, since their

* Horne's Introduction, vol. I, 351.

punishment has been inflicted. The very name of a Jew has been used as a term of peculiar reproach and infamy. Finally, it was foretold that their plagues should be wonderful, even great plagues, and of long continuance. And have not their plagues continued more than seventeen hundred years! In comparison of them, their former captivities were very short: during their captivity in Chaldaea, Ezekiel and Daniel prophesied; but now they have no true prophet to foretel the end of their calamities. What nation has suffered so much, and yet endured so long? What nation has subsisted as a distinct people in their own country, so long as the Jews have done, in their dispersion into all countries? And what a standing miracle is thus exhibited to the world, in the fulfilment, at this very time, of prophecies delivered considerably more than three thousand years ago! What a permanent attestation is it to the divine legation of Moses!" Turn to Ezekiel, xxvi. 3, 5, 14, 21, and xxviii. 19: "This city, (says Maundrell, who travelled in the former part of the late century) standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet, Ezekiel describes, chap. xxvi. xxvii. xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left; its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by divine providence, as a visible argument how God has fulfilled his word concerning Tyre, viz. that it should be as the top of a rock, a place for fishers to dry their nets on." "Of this once powerful mistress of the ocean," says a recent traveller, "there now exist scarcely any traces. Some miserable cabins, ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description, occupied by the officers of government, compose nearly the whole of the town." Turn to Luke, xxi. 24. "Jerusalem (says Horne) was taken by the Romans, and the temple was levelled to the ground. Whatever the distinguished affection of the Jews for their religion and country could suggest, and whatever infidelity and hatred of Christianity could help forward in their favour, was tried in vain, with the malignant view of confronting and defeating these prophecies. The apostate Julian,—an emperor qualified for the attempt in riches, power, and persevering hostility to the name of Christ,—collected the Jews from all countries, and led them on, under his favourite Alypius, to rebuild their temple. Every human power co-operated with them, and every difficulty appeared to have vanished, when, on a sudden,

the work was broken up with terror and precipitation; and an enterprise, of which the execution was so zealously desired, and so powerfully supported, was at once deserted. As the influence of human means was entirely engaged in its favour, the miscarriage of it must be ascribed to supernatural interposition. What this was, we are informed by contemporary and other writers, and particularly by Ammianus Marcellinus, whose testimony as a pagan, a philosopher, and a bosom friend of the apostate prince, infidelity would fully and readily admit were it not before-hand apprized of its contents. He declares that "horrible balls of fire, breaking out near the foundation with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and that the victorious element, continuing in this manner obstinately bent, as it were, to repel their attempts, the enterprise was abandoned." So satisfactory and decisive is this evidence of the impartial heathen writer, that the historian of the Decline and Fall of the Roman empire, although he attempts with stubborn scepticism to invalidate some of its proofs, and insinuates a want of impartial authorities, is compelled not only to acknowledge the general fact, but many of the particular circumstances by which 'it was accompanied and distinguished.' Turn to Isaiah xi. 9. Has not the religion of our Lord Jesus Christ been constantly progressive, from the day when he said "Fear not little flock," and the number of the disciples was only one hundred and twenty? May we not say, that this prophecy is fulfilling under our own personal observation? It is a remarkable fact, that Volney, the infidel author, has in his two works the "*Travels in Egypt and Syria*," and the "*Ruins of Empires*," furnished innumerable testimonies of the fulfilment of various prophecies of the Bible. The Religious Tract Society of Paris has published in contrast many texts from the prophets, and extracts* from Volney, and thus, it has been well remarked, "he is made an unwilling witness to the cause he sought to destroy, and infidelity pierced with an arrow feathered by its own wing."

In conclusion, I quote from Horne these just remarks: "The preceding instances of prophecy and its accomplishment are only a few, in comparison of those which might have been adduced, but they are abundantly sufficient to satisfy every candid and sincere investigator of the evidences of divine revelation, that the writings which contain them could only be composed under divine inspiration; because they relate to events so various, so distant, and so contingent, that no human foresight could by any possibility predict them. The argument from prophecy is, indeed, not to be formed from the consideration of single prophe-

* See "*Churchman*," vol. 1, No. 48, p. 192.

cies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual connection and dependence of its parts, preceding prophecies prepare and illustrate those which follow, and these again reflect light on the foregoing: just as in any philosophical system, that which shows the solidity of it, is the harmony and consistency of the whole, not the application of it in particular instances. Hence, though the evidence be but small, from the completion of any one prophecy taken separately, yet that evidence being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, is very considerable; like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the senses very powerfully. This evidence is not simply a growing evidence, but is, indeed, multiplied upon us from the number of reflected lights, which the several component parts of such a system reciprocally throw upon each; 'till at length the conviction rises into a high degree of moral certainty."

* * * "Men are sometimes apt to think that, if they could but see a miracle wrought in favour of religion, they would readily resign all their scruples, believe without doubt, and obey without reserve. The very thing which is thus desired we have. We have the greatest and most striking of miracles in the series of scripture prophecies already accomplished;—accomplished, as we have seen, in the present state of the Arabians, Jews, Egyptians, Ethiopians, Tyre, Nineveh, Babylon, the four great monarchies, the seven churches of Asia, Jerusalem, the corruptions of the Church of Rome, &c. &c. "And this is not a transient miracle, ceasing almost as soon as performed; but is permanent and protracted through the course of many generations. It is not a miracle delivered only upon the report of others, but is subject to our own inspection and examination. It is not a miracle delivered only upon the report of others, but is open to the observation and contemplation of all mankind; and after so many ages is still growing,—still improving to future ages. What stronger miracle, therefore, can we require for our conviction? Or what will avail if this be found ineffectual? If we reject the evidence of prophecy, neither would we be persuaded though one rose from the dead. What can be plainer? We see, or may see, with our own eyes, the Scripture prophecies accomplished; and if the Scripture prophecies are accomplished, the Scripture must be the word of God; and if the Scripture is the word of God, the Christian Religion must be true."

QUESTIONS.

How would you state the argument for the truth of our holy religion from prophecy?

How would you answer the objection that the prophecies in Holy Scripture were written after the events?

How would you answer the objection that those prophecies are only fortunate conjectures?

What was the subject of the first prophecy to which you were referred?

What was the subject of the second?

What of the third?—and what of the fourth?—and fifth?

What writers on the prophecies were quoted?

What was remarked respecting Volney?

REVIEW DEPARTMENT.

MISSIONARY MANUAL.

"Missionary Manual, a sketch of the History and present state of Christian Missions to the Heathen, with a Map."—The field for missions is the world, more properly the earth. There are three classes to whom missionaries should be sent—destitute Christians; nominal Christians; and the heathen. On the ground of St. Paul's advice, "Let us do good unto all men, but especially to those of the household of faith," and in the spirit of our Lord's injunction to the Apostles to begin at Jerusalem, some of the Missionary societies prefer to labour in that part of the field first named above, that is, for the spiritual benefit of the christianized poor. On the ground of that text, "It shall be more tolerable in the day of judgment for the land of Sodom and Gomorrah than for that city, whosoever shall not receive you, (viz. the Ministers of the Gospel) nor hear your words;" some of the Missionary societies feel the deepest interest for the unevangelized in the midst of Christian light, and prefer to labour in the part of the field named above, in the second place, that is, for the conversion of the unbelieving and unholy in regions called Christian, more particularly for their neighbours, whether seamen or others. On the ground of the unparalleled moral darkness and pollution of the heathen, some missionary societies prefer to labour in the part of the field named above, in the third place, that is, in those regions of the earth in which the light of the gospel is not. We mean not to discuss the question to which part of the field the preference is due. Let each individual prayerfully, and deliberately, and not declining the advice of enlightened and pious friends; more particularly of his or her ministers, settle the question, and apply their efforts and contributions accordingly. To recommend Missions to the heathen is the object of the "Manual and Map" before us. They speak by words and by signs. The moral desolation of the globe is made known by facts, and by a picture, and a sad picture it is, here and there a white spot, while the greater part of the map is dark and black—the dark representing the corrupt forms of Christianity, and the black, Paganism and Mahometanism. The "Manual and Map" inform us where missions are located, and by what societies. Some of these labour *exclusively* for the heathen, and of course they have the greater number of Missionaries in this part of the field. In

the Church of England there are three great Missionary Societies, who labour on heathen ground, but not exclusively, for their Missionaries and Seminaries are for the benefit also of the European emigrants to Asia, Africa and America. Unless this fact be kept in view, the efforts of these societies will not be duly estimated; for example, this "Manual" assigns these three societies 76 Missionaries, enumerating those only in Asia, Africa, and Australasia, whereas they have, besides, many Missionaries among the nominal Christians on the Continent and Islands of America. The Missionary Societies of the Protestant Episcopal Church in the United States of America have many missionaries in their own country, although they may have only three as appears by this Manual in foreign lands. We are aware that the subject of this Manual is missions to the heathen, but to avoid misapprehension there should have been a note explanatory of the fact, that we and our brethren in England were comparatively doing so little in the Missionary field. The note might have been thus: 'these societies, (viz. the three in Great Britain and the one named in the United States) have many missionaries besides those sent to the heathen, and there are many other missionary societies in the United States, whose operations are confined to the poor of their cities, and the unconverted through the country in general.' It will be seen from the above statement, that some societies are employed exclusively in heathen lands; others are employed exclusively in Christian lands, and a third class are employed both among the heathen and the Christians so called. May the "Missionary spirit" be cherished more and more by them all, till the whole field is ripe for the harvest. In the meantime, let each person, in the view of all the circumstances, and with prayer to Him who gives a right judgment in all things, decide for himself whether he will give his services and his money to this mission or to that, to the home or the foreign part of the one great field, and if to both parts, to which the greater proportion is justly due. This Manual states "there are 130 Protestant missionaries in the West Indies." It should have been added, besides the Bishop and Clergy of the Church of England, who have been active for the heathen (viz. the slaves) in those Islands. Again, page 31, we read "West Indies—In all these Islands there are about 122 missionaries from the United Brethren, the English Baptist, the London and Wesleyan Societies." Is nothing done by the Church of England for the spiritual benefit of the West Indies; and in particular for the heathen there, viz. the slave population? Surely the extract above quoted is a defective statement, to say the least.



ONDERDONK'S FAMILY DEVOTION.

Offices of Family Devotion, from the Liturgy, arranged by the Rt. Rev. H. U. Onderdonk, D. D.—The Preface says: "In this manual, there are twelve offices of family devotion. Eight of them are compiled from the Liturgy and other services of the Protestant Episcopal Church; each Collect or Prayer being generally entire; and concise adaptations or insertions being made in some of them. The other four are the two forms to be used in families, set forth in the Prayer book, and the same somewhat abridged. Three occasional prayers, and an occasional thanksgiving are added. A chapter, or part of a

chapter, from the New Testament, or the Old, should be read before these offices are used." The suitableness of the prayers in the "Book of Common Prayer" for family worship, and we add, for closet worship, is well known by all who have so used them. It is a distinguishing merit of the 'New Manual,' (than which a better devotional book cannot be named, and the latest edition, by Bishop Ives, has valuable additions) that its prayers have much of the spirit, and sometimes the very language of our "Book of Common Prayer." It has also an index to the collects, which will enable one to find a prayer suited to almost any subject, which he may desire to present before the throne of grace.— Even those persons who have been accustomed to use at home prayers from our service book, will find the work before us convenient, and it will both assist and recommend the more general use of that book in the family devotions, and thus prevent the necessity of resorting to less valuable, if they be not objectionable, manuals, and to "extempore prayer," the use of which in the small circle is too apt to make people desire it in the larger assembly. Indeed the great objections to "extempore prayer," that it gives the leader too much power, authorizing him to omit or insert, carelessly or indiscreetly—that it gives too much scope for a heated fancy, and for praying "without understanding," and that another mode of prayer was recommended by divine wisdom, by the lesson and example of our blessed Lord;—these and other objections are equally applicable, whether the extempore prayer be offered up in the family or in the Church.

THE PRIMITIVE CHURCH.

The Primitive Church of Apostolic Institution, compared with the Protestant Episcopal Church of the present day; being an examination of the ordinary objections against the Church, in doctrine, worship, and government: designed for popular use, and furnished with copious notes from the original authors. By John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.— This work is in the press, but the first Lecture, as a specimen, has been circulated. We are particularly pleased to notice the doctrine (which beyond all reasonable question is a fundamental one of our Church) so prominently set forth, that the divine promises are not to those who have faith only, but to those who manifest that faith by being baptized, that is, to the members of God's Church. In the very first paragraph of the Lecture we read, "'Come unto me all ye that are weary and heavy laden, and I will give you rest,' is the gracious command and sure promise of the Redeemer. And the mode in which we are to obey the command so as to obtain the fulfilment of the promise, was set forth by the Apostle Peter, on the day of Pentecost, when he said to the conscience-stricken multitude. 'Repent and be baptized every one of you, for the remission of sins, and ye shall receive the Holy Ghost.' Of those who heard this exhortation, three thousand converts yielded their hearts to Christ Jesus without delay, acknowledging him as the Lord of life and glory. They were baptized forthwith, and taken into communion with the Apostles; and thus was formed the Church of God under the Gospel dispensation, to which we are told 'the Lord added daily such as should be saved.' Again, to the same effect,

"Those who would be saved must be added unto the Church, must profess the same repentance and faith, and receive the same ordinances, and hold communion with its ministry, for there is no other mode revealed whereby we may enter the kingdom of heaven." * * * "Nor can it be denied, that the promises of Christ were given only to the Apostles, and to the Church of their planting." The ninth article of the Apostles Creed, viz. "the Holy Catholic Church, the Communion of Saints," clearly implies, that this communion of the Saints with the Father, the Son, and the Holy Ghost, and with each other, is to be had in the Church, that is, according to God's ordinary dealings with men, (for we speak not of his extraordinary proceedings, not of the exceptions but of the general rule) it is the privilege of the members of his Church, of those who have been admitted into it by baptism, and lead the rest of their lives according to this beginning. We regard this as an important point of doctrine, which is too much overlooked at the present day, and though our author has spoken decisively respecting it, we wish he had enlarged upon it a little more, and sustained it by scriptural authorities. It seems to us very clear from the text quoted above, (Acts ii, 38) that the gift of the Holy Ghost is promised not to persons of amiable dispositions and devout feelings merely, but to the baptized, of course those who live up in some degree to their baptismal engagements. Every good gift cometh from above; a measure of the holy Spirit is given to every man, for so we read: "the manifestation of the Spirit is given to every man to profit withal." But here is a special promise which must mean, that more abundant influences of this holy Spirit of light, sanctification and consolation, will be vouchsafed to those in the covenant, that is, the members of Christ's body. There may be exceptions—there may be individuals specially privileged—God can dispense with his own regulations—but they who value and desire his grace, will of course seek it in the way of his appointment. The promise is unto them, that is, to the baptized; to those whom God has called (and have obeyed the call) to be members of his Church; and this call, and the promise connected with it, are not only to them but to their children, who, while yet infants, (as the Jewish children were when only eight days old) may be made members of the Church of God. The conduct censured below is unfortunately too common. The awakened mind, instead of "patiently examining which of the various denominations around him agrees best with the Apostolic Church, determines his selection in favor of that particular sect in which he was brought up, or which happens to be most convenient, or with the minister of which he may be most pleased. Manifestly, however, this course is not reconcilable with sound judgment or right reason." Persons sometimes leave our Church and join another for very insufficient reasons. This error is fully exposed in the *Gospel Messenger*, for April, 1830, as follows: "The only good reason, which will stand the scrutiny of an unerring tribunal, for a man's exchanging one Church for another, is that the Church he is entering is more nearly conformed to the Scriptural standard. It will not do for him to say, that the Ministers and members of the Church he is about to leave are not godly, for if so, there is more reason for him to remain among them, and endeavour to reform them. A more godly society has less occasion

for his services and prayers. It will not do for him to say, the Ministers do not preach the Gospel, for if so he must know the Gospel, (for otherwise how can he know that they do not preach it,) and therefore cannot need to be instructed by them. It must, indeed, be an affliction to him, that his Ministers do not preach the Gospel, but an affliction to the Church is not a cause for leaving it, but rather a cause for remaining in it, to endeavour to have her affliction removed, or at least to sympathize with his brother members, under the greatest of evils, an unfaithful Ministry.

"It will not do to say, that the preacher does not excite his pious affection as he wishes, for if this was a good reason for leaving a Church, then a man might with propriety change his Church whenever it happened to have a preacher who did not suit his taste. In this case a man need not inquire which Church comes nearest to Scripture, but which Church has the best preacher, or the one that he likes best.

"It will not do to say, that the members of his Church have treated him unkindly, for the Church is not answerable for the faults of its members, and surely ought not to be punished by the loss of a member, on account of circumstances with which she has had nothing to do.

"It will not do to say, that his Church does not want his services, for she needs the services of all her members, but if this were a good reason for leaving a Church, then a man would have to inquire not for the true Church, but for the one which has fewest members, which needs his services more than any other.

"It is not necessary to examine any other reasons which a person might give for taking so important a step as that of separating himself from his Church, for as before remarked, there is only one reason, which is admissible, viz. : the deliberate solemn conviction, that the Church he is going to enter is most free from error."

The Bible, Coit's Arrangement.—It is the great merit of this book, (and it is no small merit) that it gives us the word of God as it was, before it was cut up into chapters, (A. D. 1250,) and into verses, (the New Testament in 1551, and the old Testament in 1661.) We have also our present English version as it was, that is with the marginal translations which have been strangely omitted in almost all the recent editions of the Bible, although the translators regarded the renderings in the margin as of equal authority with those in the text, and put them down to signify their doubt as to which translation the preference was due. The arrangement in paragraphs and parallelisms, in which it seems to us much judgment has been exercised—the chronological order of the Books of Scripture, the corrected punctuation, and the translator's preface, add greatly to the value of the Bible before us. The editor's preface is a masterly production, whether we advert to the matter or the manner of it. His annotations are few, very concise, and it is believed never superfluous. Let any one read a portion of the holy volume, first in a common edition, and then in Coit's, and he will rise fully convinced of the advantage of the continuous narrative—the judiciously marked paragraph—the parallelism made evident to the eye—and the light shed on a difficult text by the marginal reading.

These facts are probably new to most of our readers : 1. "It is believed that to this day the marginal translations are used at pleasure, in

lieu of the text, by any clergyman of the Church of England, when reading the appointed lesson of Scripture during divine service." 2. The translator's preface to King James' Bible is scarce even in England. 3. In punctuation, English Bibles of good repute were found to disagree frequently. 4. The translator's say "the work hath not been huddled up in seventy-two days, but hath cost the workmen the pains of twice seven times seventy-two days (nearly three years) and more."

POETRY.

Selected

SATURDAY EVENING.—By Bulwer.

The week is past, the Sabbath dawn comes on ;
 Rest—rest in peace, thy daily toil is done ;
 And standing, as thou standest, on the brink
 Of a new scene of being, calmly think
 Of what is gone, is now, and soon shall be,
 As one that trembles on eternity.
 For sure as this now closing week is past,
 So sure advancing time will close my last,
 Sure as to-morrow shall the awful light
 Of the eternal morning hail my sight.

Spirit of good ! on this week's verge I stand,
 Tracing the guiding influence of thy hand ;
 That hand which leads me gently, calmly still,
 Up life's dark, stony, tiresome, thorny hill,
 Thou, thou, in every storm hast sheltered me,
 Beneath the wing of thy benignity ;
 A thousand graves my footsteps circumvent,
 And I exist—thy mercy's monument !
 A thousand writhe upon the bed of pain :
 I live, and pleasure flows through every vein.
 Want o'er a thousand wretches waves her wand ;
 I circled by ten thousand mercies stand.
 How can I praise thee, Father ! how express
 My debt of reverence and of thankfulness !
 A debt that no intelligence can count,
 While every moment swells the vast amount ;
 For the week's duties thou hast given me strength,
 And brought me to its peaceful close at length ;
 And here my grateful bosom fain would raise
 A fresh memorial to thy glorious praise.

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—The seventeenth was delivered at St. Stephen's Chapel at the appointed time, (the first Thursday in June,) and the amount collected was \$38.

St. Stephen's Chapel.—This building, appropriated to the use of the poor, a minister for it having been supplied by the Ladies' Domestic Missionary Society, was destroyed by fire on the morning of the 6th of June ; the organ and furniture, as well as the monument (placed in the interior, to the memory of Mrs. Sarah Russell, the earliest and chief

benefactor of the institution) were saved. Efforts are now in progress to re-build it, which we have good hope will be successful. This church has an earlier date than any other of the kind, connected with the Protestant Episcopal Church of the United States, and indeed we do not believe that any Church for the same benevolent purpose of any denomination in our country, has an earlier date. The remarkable dispensation of providence, which, within so short a period, has deprived the Episcopal community of two of their Churches, calls for humiliation, reflection and prayer on their part.

Aiken.—At this rising village, located near the rail-road, at the highest spot between Charleston and Augusta (560 feet above the former, and 180 above the latter) divine service was held for the first time, according to the ritual of the P. E. Church, by a presbyter of the same, on Trinity Sunday, June 14, the Rail-Road Company having liberally given a free passage. The congregation, both in the forenoon and afternoon, was respectable for numbers and deportment, and would probably have been larger, had there not been other religious services in the neighbourhood. How instructive, consoling, monitory, and soul-stirring a spectacle would there be presented by Churches placed at a few miles interval, along the line of the Rail Road! They would speak not to their neighbourhood only, but to the passing traveller, and if supplied with suitable pastors, convert that moral wildness into the garden of the Lord. The Rail Road may be made eminently subservient to the cause, not merely of public wealth, and the higher interest of general intelligence, but to the paramount fountains of public prosperity, viz. good morals and pure religion. The passenger cars no longer travel on Sundays. Why could not the philanthropist and Christian have the additional gratification of knowing that they who conduct the freight cars also have their "day of rest," and that this great company, by their example protect the Sabbatical institution? They would lose nothing worth mentioning by a general suspension of business on the Lord's day, and they would gain the confidence of the whole religious community; and may we not reasonably expect, the favour of the Supreme, without which no enterprise can permanently flourish.

Domestic and Foreign Missionary Society, P. E. Church.—The "Missionary Record," for June, contains a letter respecting the Green Bay Mission, and another respecting the Greek Mission, and reports from the Missionaries in Ohio and Illinois. There are interesting accounts of three of the Indian pupils, and letters from two of them evidencing both intellectual and religious improvement. In the Ohio report we read, "The common prejudices against our communion are gradually giving way, notwithstanding the exertions made to perpetuate them. Pious and considerate persons in many instances, wearied with the contentions and turmoil among other denominations of professed Christians, arising from the want of settled creeds, the absence of fixed rules of discipline and uniformity of worship; dissatisfied with their constant exposure to the most unwarrantable changes in every thing regarding Christianity, induced by the restless innovating spirit of the day, but regarding our Church as se-

cured from these evils, by her scriptural Liturgy, and also supposing her ministers uniformly governed by the rules to which they have solemnly promised obedience, look to our Church as a place of rest and ark of safety." In the letter from Greece by Rev. Dr. Whitehouse, among many interesting statements are these: "One of them (his hearers) after consulting with another on the propriety, very modestly offered me a rose which he had gathered. I accepted it of course, with thanks, and pressing it between the leaves of my Greek Pentateuch, told him that in that manner I would preserve it in remembrance of the evening at Kassia. I have the rose still, (and the scene I am not likely soon to forget) as a very precious testimonial how ripe the Grecian peasantry are for the Gospel, and how kindly they would receive any efforts for their instruction." * * "Five hundred are now enjoying the privileges of education—clean, well clad, and orderly behaviour. A stranger, after a week's residence in Athens, could walk through its lanes and alleys, and identify by their appearance and manners every child connected with these Missions of faithful discipline and instruction." The expense for each child to the Society is only \$4 per annum. In the School of Industry "We saw, perhaps, one of the happiest illustrations in the whole, of what may be done by kindness and patience, to raise a degraded character. Seated upon a low stool, and sewing with neatness and assiduity, was a poor female cripple, whose only manner of movement, from a complete paralysis from childhood of the lower part of the body, is on all fours, with boards attached to the palms of her hands. But a few months since she was dragging herself through the streets begging, which occupation she had followed all her life to support herself and mother. On being asked if she would not like to go to school, she replied in the affirmative; but remarked that she had no time to spare from begging, as she and her mother would starve. On being promised as much weekly as she had gained by her mendicancy, she consented gladly to come, and has been most faithful in her duties during the whole period. She is now neatly clad, her countenance becoming healthy, and is able to use her needle with considerable dexterity." * * "A superstitious impression exists among the Greeks, that whoever worked on May-day will be afflicted with boils and diseases of that kind. Two years ago, in consequence, the girls all refused to come on that occasion. Mrs. Hill left them their choice, merely stating that she thought, if they would try, they would find it to be a groundless apprehension. The next season, some few of their own accord, braved the experiment, and in the present the school was as full as usual, and the needles plied as busily, with now and then a laughing remark among the girls, on the folly of their superstitious apprehension." * * "Success has hitherto most signally attended the exertions of our Society in Grecian education; and every thing may be considered now well and firmly begun."

In New-York there has been collected for the mission to China, \$1500. of which \$1000 from two individuals. The income of the Society this month is reported to be \$2,835, of which \$5 from South-Carolina.

Diocese of Pennsylvania.—The fifty-first Convention was held May 19—21. Present, the Bishop, Assistant Bishop, 40 of the Clergy, and

69 of the Laity. There are in this diocese, including 27 missionaries, 74 clergymen, 30 candidates for orders, and 86 congregations. Amount of the Episcopal fund \$14,785. In his address the Bishop says \$5000 has been bequeathed to the Society for the Advancement of Christianity in Pennsylvania. "The usefulness of the Sunday School Union is more and more conspicuous, especially in the resistance of insidious endeavours for the withdrawing of our Sunday Schools from the superintendence of the Pastors of the several congregations in which they are instituted. It is difficult to perceive on what ground such an invasion of the pastoral charge can be endured, under a due sense of responsibility. The Prayer Book Society has had a success equal to that of our most sanguine expectations." In his address the Bishop says, (an excellent hint) "The effectiveness of religious principle on the heart "can never," says one of our canons, "be brought to the test of any outward standard;" it cannot be 'tested' by men." In the parochial reports we have these useful remarks: "This parish has laboured under great difficulties, in consequence of having built a place of worship in conjunction with a Lutheran congregation. Both parties wished, after a while, to separate; but as they did not agree on the terms, neither would attend to rendering the church comfortable, or keeping it in order. This business, however, has been brought to a close." * * "I found the Sunday School of this parish united with the Sunday school of the Methodist society, and as no clergyman was permitted, by a regulation of the school, to address the pupils, except by particular invitation, and as the peculiarities of our church could not be impressed on the minds of our youth, I felt it my duty to dissolve the connection. Our school, when first separated, numbered two male and four female teachers, and about thirty pupils; it now has three male and six female teachers, and fifty pupils." * * "The new measures, as they are termed, have chilled and blighted the good effects produced by the services of the church upon the parish at large—indeed the same may be said of all my parishes. When bible doctrines and holiness of life shall bent back the inventions of men, God only knows. Notwithstanding the prevalence of customs unknown to the church, yet I see no reason to despair. Two things encourage us: 1. Our preaching is well attended. 2. 'The foundation of the church and the origin of her ministry are becoming the subjects of conversation.' * * "Our Church is rising, and must rise. Her beautiful, orderly, and pious services, are gaining her friends, wherever they are fairly exhibited. Amid the agitated state of things, in the other orders of Christians, she sits like a rock in the ocean—undisturbed and unmoved."

Proceedings worthy of general adoption.—In the diocese of New Jersey, are the voluntary contributions of the people, laid up in accordance with the apostolic precept, in Cor. 1. xvi., to be employed under the direction of the Bishop, in Missionary purposes; nine-tenths in the diocese of New-Jersey, and one-tenth elsewhere. In introducing the plan into any church, the Minister is supposed to have a list of every man, woman and child, in his congregation. Upon every individual he either calls himself, or sees that some suitable person calls, to ask his engagement to endeavour, on every Lord's day, to "lay by him in store" at least a certain sum, increasing it "as God hath prospered him;" and it is particularly recommended that "the little children" be

encouraged to the practice. The names of the persons consenting are enrolled in a little book, ruled with twelve columns, for the months in the year, which the Minister himself keeps.* On the morning of the first Sunday in each month, (notice having been given on the preceding Sunday, that "the offerings of the church" for the four Sundays in —, or the five Sundays in —, as the case may be, will be collected.) the sums laid by "in store" on the several Sundays in the month,—the contribution of each person, or each family, being done up in a paper, marked with the name of the contributor, and sealed or tied—are gathered, by the proper persons.

American Tract Society.—Influenced by the Catholic title, several Episcopalians have connected themselves with this Society, and yet it is a fact that some of their Tracts impugn the doctrines of their own Church, while many of these tracts, by *expressive silence*, do more than leave room for the inference, that some of the principles which Episcopalians regard as *cardinal*, are of little consequence, the correspondence with Professor Alexander in the Southern Churchman, shows that the views of our Church respecting the Ministry, were not merely overlooked but assailed, in a Tract recently issued by the Society above named.

Education among the Blacks in the West Indies.—By the kind permission of a highly estimable and devoted young lady of our Church, I was allowed to make the following interesting extract from her journal of a visit to the English West Indies. It is the more valuable, because it is a simple statement of facts as they appeared to an unprejudiced mind, and were recorded without the most distant thought of escaping from their privacy. "*Grenada, W. I., 1834.*—We went one day with the Chief Justice to visit the charity school. One side of the room is devoted to the girls, about 40 in number; the other to the boys, of whom there are 180. * * An intelligent coloured girl, a monitor, opened the school with a prayer—the children all kneeling around the room with their hands clasped, and their faces turned toward her, serious and attentive. They bowed their heads at the name of Jesus. The boys' school was opened in the same manner by one of the boys. All joined in the Lord's Prayer, and then sung a hymn, which in another situation might not have sounded very melodiously, but in this place it certainly had an exceeding pleasing effect. I could not help contrasting this school with some I had seen in the United States, where it was the ambition of each to finish his lesson in the New Testament with as much expedition as possible. The boys read slowly and distinctly, and through a long class I lost not a syllable. The spelling amused me very much, for each said a letter. Thus the word c-h-u-r-c-h was spelt by six boys, and when one was wrong the next quickly corrected him, and took his place above.

OBITUARY.

DIED, at Memphis, Shelby County, (Tenn) May 1, 1835, the Rev. THOMAS WRIGHT, Rector of Calvary Church, Memphis, aged 50 years.

DIED, in New-York, on Sunday, June 7, 1835, the Rev. JOHN W. CURTIS, in the 30th year of his age.

* We presume the columns are simply marked paid, without specifying the amount so as to avoid contrasting one man's contribution with that of his neighbour.—Ed.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Librarian reports the following donations to the Library :

By the hands of the Right Rev. Dr. Bowen, from the Rev. Charles Hoare, Arch-Deacon of Winchester : *Horæ Homileticæ, or Discourses (in the form of Skeletons) upon the whole Scriptures ; by the Rev. C. Simeon, M. A., Fellow of King's College, Cambridge. 11 vols Lond. 1819.*

Correlative Claims and Duties ; or, An essay on the necessity of a Church Establishment in a Christian country, for the Preservation of Christianity among the people of all ranks and denominations, &c., by the Rev Samuel Charles Wilkes, A. M. Lond: 1821.

The Course of Divine Judgment. by the Rev. C. J. Hoare, Arch-deacon, and Prebendary of Winchester. London, 1832.

Also, by the hands of Bishop Bowen : Memoirs of C. F. Swartz ; from the author the Rev. H. Pearson, Dean of Salisbury, 2 vols.

By the Right Rev. Dr. Bowen : Evangelical Principles and Practice ; Preached in the Parish Church of St. Mary Magdalen, in Oxford, by the Rev. Thos. Hawes, Chaplain to the Right Hon. the Earl of Peterborough. London, 1762.

By the same. A Treatise concerning Christian Prudence, or the principles of practical wisdom, fitted to the use of human life, and designed for the better regulation of it ; by John Norris, Rector of Bemerton, near Sarum. London, 1710.

By the same. Seventeen Sermons, preached mostly on special occasions ; by the Rev. Edward Barry M. D.

By the same. Addresses to young men ; by James Fordyce, D. D. 2 vols. in one. Boston, 1795.

By the same. A collection of Political Sermons, preached in New-England.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Doane, Bishop of New-Jersey.—On Friday, April 24, 1835, in St. Peter's Church, Berkley, N. J., Mr. Hiram R. Harold, formerly a Minister of the Reformed Methodist Connection, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of New-York.—On Friday, May 23, 1835, in St. John's Church, Stillwater, Saratoga County, the Rev. Wm. Allanson, Deacon, was admitted into the Holy Order of Priests. On Wednesday 27th May in St. George's Church, Schenectady, the Rev. Thomas C. Reed, Deacon, was admitted into the Holy Order of Priests. In Christ Church, Walton, or Whitsun Monday, June 8, the Rev. John F. Messenger, Deacon, was admitted into the Holy Order of Priests. In Christ Church, Gilbertsville, on Thursday, 11th June, the Rev. John Hughes, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—On Sunday, May 24th, 1835, Messrs. Nelson Sall, Thomas Smith and James M. Cofer, were admitted to the Holy Order of Deacons ; and the Rev. G. Washington Nelson, and the Rev. Wm. N. Ward, Deacons, were admitted to the Holy Order of Priests. And on Thursday, the 29th May, in the Monumental Church, Richmond, the Rev. John Bingletery, of North-Carolina, Deacon, was admitted into the Holy Order of Priests, and on Sunday, the 31st of May, Mr. Moses Ashley Curtis, of North-Carolina, was admitted into the Holy order of Deacons. On Tuesday, June 14th, 1835, in Raleigh Parish, Amelia County, the Rev. P. Farley, Berkeley, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of Pennsylvania.—On Sunday, May 24, 1835, in St. Peter's Church, Philadelphia, Mr. William Adderly was admitted into the Holy Order of Deacons.

CALENDAR FOR JULY.

5. 3d Sunday after Trinity,
12. 4th Sunday after Trinity.
19. 5th Sunday after Trinity,

25. St. James.
26. 6th Sunday after Trinity.